

THE MUSLIM SUNRIS E

A JOURNAL OF ISLAMIC RENAISSANCE IN AMERICA

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ



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THE MUSLIM SUNRISE

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ISLAM IN WESTERN AFRICA

Edward Wilmot Blyden

The object of the present paper is to inquire briefly into the condition and influence of Islam among the peoples of Western Africa. Whatever may be the intellectual inferiority of the African peoples, (if, indeed, such inferiority exists,) it is certain that many of these people have received the religion of Islam without its being forced upon them by the overpowering arms of victorious invaders. The quiet development and organization of a religious community in the heart of Africa has shown that Africans, equally with other races, are susceptible of moral and spiritual impressions, and of all the sublime possibilities of religion. The history of the progress of Islam in this country would present the same instances of real and eager mental conflict, of minds in honest transition, of careful comparison and reflection, as that found in other communities where new aspects of truth and fresh considerations have been brought before them. And the progress of Islam shows a stronger and healthier intellectual tendency to be induced by persuasion and reason of a man of moral nobleness and deep personal convictions to join with him in the introduction of beneficial changes, than to be compelled to follow the lead of an irresponsible character who forces us into measures by his superior physical might.

Different estimates are made of the beneficial effects wrought by Islam upon the moral and industrial condition of Western Africa. Some are disposed to ignore altogether any wholesome result, and regard the African Muslims as possessing only the external appendages of a system which they do not understand. But such a conclusion implies a very

superficial acquaintance with the state of things among the people. Of course, cases are found of individuals here and there, of blustering zeal and lofty pretensions-qualities which usually exist in inverse proportion to the amount of sound knowledge possessed-- whose views, so far as they can be gathered, are no more than a mixture of imperfectly understood Islam and fetichism. But

all careful and candid observers agree that the influence of Islam in Central and West Africa has been, upon the whole, of a most salutary character

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Mungo Park, in his travels seventy years ago, everywhere remarked the contrast between the pagan and Muslim peoples of interior Africa. One very important improvement noticed by him was abstinence from intoxicating drinks. "The beverage of the pagan Africans," he says, "is bear and mead, of which they often drink to excess; the Muslim converts drink nothing but water." [Parks Travels, chap. ii] Thus throughout Central Africa there has been established a vast total abstinence society; and such is the influence of this society, that where are Muslim inhabitants, even in pagan towns, it is a very rare thing to see a person intoxicated. They thus present an almost impenetrable barrier to the desolating flood of ardent spirits with which traders from Europe and America inundate the coast, and of which we have recently had so truthful and sadly suggestive an account from a missionary at Gabon. [see Walker, Miss. Herald, Feb. 1870.]

Wherever the Muslim is found on this coast, whether Ja-

lof, Foulah or Mandingo, he looks upon himself as a separate and distinct being from his pagan neighbor, and is immeasurably superior in intellectual and moral respects. He regards himself as one to whom a revelation has been "sent down" from heaven. He holds constant intercourse with the "Lord of the Worlds," whose servant he is. In his behalf Omnipotence will ever interpose in times of danger. Hence he feels that he cannot indulge in frivolities and vices which he considers as by no means incompatible with the character of professions of the Kafir of unbeliever. Nearly every day his Quran reminds him of his high privileges, as compared with others, in the following terms:

Verily those who believe not, among those who have received the Scriptures, and among the idolaters, shall be cast in the fire of hell, abiding therein. These are the worst of creatures. But they who believe and do good works, these are the best of creatures; their reward with their Lord shall be gardens of perpetual abode. (ch. 98.v. 7-9)

Whoso taketh God and His apostle and the believers for friends, they are the party of God, and they shall be victorious. (ch. 5.v. 56)

But there are no caste distinctions among them. They do not look upon the privileges of Islam as confined by ethnic barriers of limitations. On the contrary, the life of their religion is aggressiveness. They are constantly making proselytes. As early as the commencement of the present century (meaning 19th century) the elastic and expensive character of their their system was sufficiently marked to attract the notice of Mr. Park. "In the Negro country," observes that celebrated traveler, "the Islamic religion has made, and continues to make, considerable progress." "The yearning of the native African," says Professor Crummel, "for higher religion, is illustrated by the singular fact that Islam is rapidly and peaceably spreading all through the peoples of Western Africa, even to the Christian settlements of Liberia." [see his Future of Africa, p.305]

From Senegal to Lagos, over two thousand miles, there is scarcely an important town on the sea-board where there are

not at least one mosque and active representatives of Islam, often side by side with the Christian teacher. And as soon as a pagan, however obscure or degraded, embraces the Muslim faith, he is at once admitted as an equal to their society... The slave who embraces Islam is free, and no office is closed against him on account of servile blood.

The pagan village possessing a Muslim teacher is always found to be in advance of its neighbors in all the elements of civilization. The people pay great deference to him. He instructs their children, and professes to be the medium between them and heaven, either for securing a supply of their necessities, or for warding off or removing calamities... The Muslim, then, who enters a pagan village with his books and papers and rosaries, his frequent ablutions and regular recurring times of prayers and prostrations, in which he appears to be conversing with some invisible being, soon acquires a controlling influence over the people. He secures their moral confidence and respect, and they bring to him all their difficulties for solution and all their grievances for redress.

The pagan village possessing a Muslim teacher is always found to be in advance of its neighbors in all the elements of civilization.

To the African Muslims, innocent of the intellectual and scientific progress of other portions of the world, the Quran is all-sufficient for their moral, intellectual, social and political needs. It contains their whole religion and a great deal besides....

The Quran is almost always in their hand. It seems to be their labor and their relaxation to pour over its pages. They love to read and recite it aloud for hours together. They seem to possess an enthusiastic appreciation of the rhythmical harmony in which it is written. But we cannot attribute its power over them altogether to the jingling sounds, word-plays, and refrains in which it abounds. These, it is true, please the ear and amuse the fancy, especially of the uncultivated. But there is something higher, of which these rhyming lines

are the vehicle; something possessing a deeper power to arouse the imagination, mold the feelings, and generate action.

Mr. Edward Gibbon has characterized the Quran as a "tissue of incoherent rhapsodies". But the author of the "Decline and Fall of the Roman Empire" was, as he himself acknowledges, ignorant of the Arabic language, and therefore incompetent to pronounce an authoritative judgement. Mr. Hallam, in a more appreciative vein, speaks of it as "a book confessedly written with much elegance and purity," containing "just and elevated notions of the divine nature and moral duties, the gold ore that pervades the dross." The historian of the "Middle Ages," a most conscientious investigator, had probably read the book in the original -- had charmed with its sense as well as its sound. Only they who read it in the language of the Arabian author can form anything like an accurate idea of its unapproachable place as a power among

About the Author: The Reverend Doctor Edward Wilmot Blyden was born in the island of St. Thomas, Virgin Islands on August, 3 1832. In 1845, at the age of thirteen years, he joined a Bible-class taught by Rev. John P. Knox, pastor of the Reformed Dutch Church in St. Thomas. In 1850, when Rev. Knox was returning to the United States, he brought the young man with him for a collegiate and theological education. However, "public sentiment was such as to deny him admission to any of the American colleges, due to his color." The New York Colonization Society offered him free passage to Liberia and an education in the Alexander High School there. He sailed from Baltimore and arrive in Liberia, January 1851.

Under tuton in the Alexander High School in Monrovia, Liberia he rapidly became proficient in Latin and Greek as well as Geography and Mathematics. He was ordained to the Presbyterian ministry in 1858 and became principal of the Alexander High School until 1861, when he was elected Professor of Greek and Latin in the Liberia College. In his earlier years in the West

unevangelized communities for molding into the most exciting and most expressive harmonies the feelings and imaginations. Says a recent able and learned critic:

"The Quran suffers more than any other book we think of by a translation, however masterly. The grandeur of the Quran consists, its contents apart, in its diction. We cannot explain the peculiarly dignified, impressive, sonorous mixture of Semitic sound and parlance; its sesquipedalian verbia, with their crowd of prefixes and affixes, each of them affirming its own position, while consciously bearing upon and influencing the central root, which they envelop like a garment of many folds, or as chosen courtiers move around the anointed person of the King." [Emmanuel Deutsch, in the Quarterly Review (London) for October, 1869]

Indies he had acquired the use of colloquial Spanish, Dutch and French. However in Liberia he began to learn the local languages and seriously took up the study of Arabic, since he met many West African Muslims in that country who were fluent in the language and for whom it was the medium of communication. In 1888 his important work "Christianity, Islam and the Negro" Race was published, in which he viewed the Islamic influences in Africa in a highly constructive manner. His work for the promotion of the study of Arabic throughout West Africa along with the introduction of scientific education in Islamic area led many of his critics to say that he had become a secret Muslim. Dr. E. W. Blyden died in 1912.

The above extracts are taken from his essay "Mohammedanism in Western Africa", which was published in the Methodist Quarterly Review, January, 1871.

The African Muslim forms no exception among the adherents of Islam in his appreciation of the sacred book. It is studied with as much enthusiasm at Boporo, Misadu, Medina, Kankan [Muslim towns, from seventy-five to three hundred miles east and north east of Monrovia.] as at Cairo, Alexandria, or Baghdad. In traveling

The African Muslim forms no exception among the adherents of Islam in his appreciation of the sacred book

have met Ulemas, or learned men, who could reproduce from memory any chapter of the Quran, with its vowels and dots and other grammatical marks. The boys under their instruction are kept at the study of the books for years. First they are taught the letters and vowel marks, then they are taught to read the text without receiving any insight into its meaning. When they can read fluently they are taught the meaning of the words, which they commit carefully to memory; after which they are instructed in what they call the "*Jatali*," a running commentary on the Quran. While learning the *Jatali* they have side studies assigned them in Arabic manuscripts, containing the mystical traditions, the acts of Muhammad, the duties of fasting, prayer, alms, corporal purification, etc. [the student at this stage is called *talib*, that is, one who seeks knowledge.] Young men who intend to be enrolled among the Ulemas take up history and chronology, on which they have some fragmentary manuscripts. Before a student is admitted in the ranks of the learned he must pass an examination, usually lasting seven days, conducted by a Board consisting of imams and Ulemas. If he is successful, he is led around the town on horseback with instrumental music and singing. The following ditty is usually sung:

*Allahumma, ya Rabee
Salla ala Muhammade,
Salla Allahu alayhe wa Sal-
lama.*

O God, my Lord
Bless Muhammad!
God bless him and Grant
him peace.

After the music, the candidate is presented with a sash of scarf, usually of fine white cloth of native manufacture, which he is henceforth permitted to wind round his cap, with one end

hanging down the back, forming the Oriental turban. This is a sort of Bachelor of Arts diploma. The men who wear turbans have read and recited the Quran through many hundred times; and you can refer to no passage which they cannot readily find in their apparently confused manuscripts of loose leaves and pages, distinguished not by numbers, but by catch words at the bottom.

Carlyle tells us that he has heard of Muslim doctors who have read the Quran seventy thousand times.[see his *Heros and Hero Worship*, p.80] Many such animated and moving concordances to the Quran may doubtless be found in Central and West Africa.

But the Quran is not the only book they read. We have seen in some of their libraries extensive manuscripts in poetry and prose. One showed us at Boporo the *Makamat* of Hariri, which he read and expounded with great readiness, and seemed surprised that we had heard of it. And it is not to be doubted that some valuable Arabic manuscripts may yet be found in the heart of Africa.

[To be continued in the next issue of the Muslim Sunrise.]

A Philosophical Explanation of the Doctrine of Hell

The belief in the continuity of the existence of the human soul is a universal belief, and one so deeply rooted in the very nature of man that the most powerful forces of materialism have not yet affected it. Whether the deep-rootedness of this belief in human nature is due to its innateness, or whether, as an atheist or an agnostic would argue, it clings to the mind with the ordinary tenacity of old associations, it is a solid fact that the belief in a life after death has not lost any ground even in this civilized and materialistic age. And it is equally true that the progress of science and the application of scientific principles to all branches of learning is in favor of, rather than against, the truth of such a belief.

Starting on the basis, then, that there is a life after death for every human being, the first question of vital importance which arises in connection with this belief is of the state of the soul in that after life. That every religion has preached that the righteous will be rewarded for their good deeds and the wicked punished for evil deeds is an undeniable fact, but even philosophically considered the question affords a similar solution. We see that most often a man reaps, even in this life, the good or bad consequences of his good or evil deeds and that, except in rare cases, he himself is responsible for the happiness or misery which is his lot in this life. If a life after death has been ordained for the human soul, it could not have been meant but for its progress, its advancement to higher and higher stages. Without this the doctrine of life after death becomes horrible. Even in this short space of life we find the soul progressing and advancing step by step from lower to

higher stages. Could an everlasting life have then been designed for the unending torments of hell? The very idea makes one shrink and turn back in horror. Such a doctrine deals a death-blow to the justice and mercy of God. No intelligent being could have made man and preserved his soul for such an end.

Most religions have fallen into a grievous error on this point, and it is only in the teaching of Islam that we find conformance to reason and consonance with Divine justice, love and mercy. There are many who talk of the love and mercy of God. But, as if God were only the God of a particular people, His love and mercy are considered not to touch anyone who is outside the circle of believers in a particular set of doctrines. To such a person God cannot be said to be even just as He punishes his evils or unbelief of a few years with everlasting woes and torments. And though a tendency is witnessed in certain quarters to soften this horrible idea, the sublime truth that the human soul is ever progressing and attaining to higher and higher goals of spiritual progress and union with God, which the Holy Quran alone has taught, has not yet been recognized.

Even the opening chapter of the Holy Quran gives us clearly to understand that Almighty God made man, not for consignment to everlasting torments, but for attainment to higher and higher conditions of existence and to deal with him most mercifully. The opening chapter reads thus: "All praise is due to God who is Nourisher of all the worlds, who is the most Merciful (the Arabic word Rahman used here indicating the showing of mercy of God to His creatures without their having done any thing to deserve it), the most Compassionate (the Arabic word Rahim indicating that whenever a person implores His mercy or does anything to deserve it, He forthwith shows mercy), the Lord of the Day of Judgement."

The four attributes of the Divine Being mentioned in these opening verses of the Holy Quran are the basis of all His other attributes. These four attributes speak of the unbounded mercy of God shown to His creatures in all the worlds, i.e., in this world as well as the next. There are numerous other verses in the Holy Quran which speak of the great mercy of God to

His creatures and leave no doubt that man has not been created for being subjected to torments. In fact everlasting torment inflicted upon a person without any good following therefrom, as torment in hell is generally interpreted to be, is opposed to the Divine attribute of mercy as depicted in the Holy Quran.

True Purpose of Hell

It is true that the Holy Quran mentions hell as the abode of evil-doers and even depicts its horrors, but it must be borne in mind that according to the Holy Quran both heaven and hell are places for the perpetual advancement of man to higher and higher stages. The Holy Quran says on one occasion: "Verily you shall all be surely transferred from state to state" (ch. 84: v. 19). The whole mankind is addressed in these words and accordingly, as those in paradise shall make perpetual advancement, those in hell will not be suffering fruitless torments. On the other hand, the torments of hell will be the means of purging them of the evil effects of their deeds done in this life. This is the only philosophical explanation of hell, and this explanation has been given by no other book but the Holy Quran. It is the Quran only which teaches that heaven and hell grow out of a man; that a heavenly or hellish life begins in this world and that the spiritual fruits of good or evil deeds done in this life assume a manifest form in the next. The fire of hell is no other than the fire of sins as the Holy Quran says: "The fire of the wrath of God burned on account of sins which rise above the hearts." The origin of the fire of hell is, therefore, in the sins which a man commits in this life, and it is thus, with his own hands and in this very life, that he prepares a hell in which he will find himself in the next.

The Holy Quran, as I have already said, does not teach that those in hell shall suffer everlasting torments; and this is an important consideration which conclusively settles the question that hell is meant for the advancement of man and for his purification. There is no doubt that the abiding of evil-doers in hell is mentioned in some verses of the Holy Quran to be for *abad* which sometimes means prospective eternity, but *abad* also signifies a long time. And there are numerous passages in the Holy Quran showing that those in hell shall ultimately

be taken out. Thus, in ch. 6: v.129, the Quran says: "God said, Verily the fire is your resort to dwell therein unless thy Lord will it otherwise, verily, thy Lord is wise and knowing." On another occasion, those in hell are spoken of as "staying therein for years" (ch. 78:v. 23). The original word is *Ahqab* which is the plural of *huqub*, meaning a year or years, or seventy or eighty years, or a long time (see Lanes Arabic Lexicon).

The statement that the evil-doers will abide in hell only for a limited number of years shows clearly that, according to the Holy Quran, the torments of hell are not everlasting, for infinite time cannot be measured by a finite number of years. Again in ch.101:v.6, hell is called a "mother" of those who shall go into it. The use of this word is, I think, the clearest evidence as to the true nature of hell as described in the Holy Quran. What is meant is that, as a child is brought up by the mother, so those in hell will be brought up in that place for a new life, the life of perpetual advancement in paradise.

It is true that the Holy Quran also speaks of hell as a place of torment or tortures, but these torments according to the Holy Book are remedial. Just as a patient has to devour bitter medicines and undergo operations and amputations which are most painful, but which are undoubtedly the only steps which can restore him to health; so also it is with torments of hell. They are not only the natural consequences of the poison of sins, but, at the same time, the torments are the most necessary steps to undo the effect of the poison and breath into a person a new life in which he must go on making unending progress. Thus hell is also a manifestation of the mercy of God, though of different kind, from heaven.

The one, hell, is a place for restoring health to those who have destroyed it by their own actions in this life, while the other, heaven, is a place for the advancement of those who enter into the other life with their spiritual faculties unvitiated. In fact, so clear is the teaching of the Holy Quran on this point that none but a most superficial reader could overlook it. Again and again, the Holy Quran speaks of the workers of iniquity as blind, deaf, dumb, dead, meaning of course that they themselves have wasted their spiritual faculties, and accordingly, before they can make any spiritual advancement

in the attainment of that highest goal of the human soul, the union with God, they must be subjected to the operations which should restore the action of those faculties.

In clearer words still, the Holy Quran tells us that "those who are blind in this life shall find themselves blind in the next," which means that as they did not make use of the opportunities, given to them in this life, to use their spiritual faculties, they will find themselves devoid of these faculties in the next, and will palpably feel the pain and anguish which are the necessary result of their loss and which they were unable to feel in this life because of their engrossment in worldly things. But the mercy of God will soon take them by hand and they will, after passing through all the stages through which it is necessary to pass to regain the use of the lost faculties, attain the real object of their lives. They will be purged of all uncleanness, for this is necessary to attain to a perfect union with the Divine Being who is the source of all purity.

Hell Not Everlasting

Many sayings of the Holy Prophet and his companions clearly show the truth of what I have said above. In the Holy Quran it is written that "Almighty God has made it obligatory upon Himself to show mercy to His creatures." And there is a tradition of the Holy Prophet, according to which Divine mercy is displayed not only in this world as we find it so abundantly manifested, but far greater mercy will be displayed in the next. The fact is, if this had not been the case the showing of mercy in this life would have been futile.

The tradition says: "The Holy Prophet, may peace and the blessings of God be upon him, said that God displayed only a hundredth part of His mercy in this world and it is only this hundredth part whose manifestation is witnessed in all the creatures in this world, and that the other ninety-nine parts of His mercy will be displayed in the next life." According to this saying the love and mercy of which we witness countless manifestations in this life, and in which is included not only the mercy of God which He shows to His creatures, but also the mercy and love which is displayed in His unlimited creation, is only a hundredth part of the Divine mercy. The per-

fect manifestation of His love and mercy will be witnessed only in the next life.

According to another tradition found in the most reliable collections of tradition, God will ultimately take all those out of the fire who have done nothing to deserve deliverance therefrom. The concluding portions of this tradition runs thus: "Then will God say, 'The angels and the prophets and the faithful have all in their turn interceded for the sinners, and now there remains none to intercede for them except the most Merciful of all merciful beings. So He will take out a handful from the fire and bring out a people who never worked any good'".

According to this tradition all those who did any good deed in this life, however slight it might be and however preponderating might be the evil which they did, will be taken out of fire upon the intercession of the angels and the prophets and the faithful, and there will then remain a people in it who never did any deed of goodness. These will be taken out of fire only through the mercy of the most Merciful. It should not be thought that a handful of God could not leave out anybody. In the Holy Quran it is said that "the whole earth is a mere handful of God on the day of Judgment." It is also clear that since, according to the tradition, the people who are thus taken out are not taken out because of any good that might have served in them as a seed for a growth of immortal life, but only because the most Merciful will desire to show the full manifestation of His transcendent mercy; therefore it could not be in consonance with Divine mercy that one part should have been chosen for its manifestation while the other part should have been left without any mercy being shown to them.

There are many other traditions from which it appears that ultimately even those will be taken out of hell who never did any good deed, while there are certain sayings of the Holy Prophet and his companions according to which hell would ultimately be emptied of all those who are in it. Some of these traditions are found in the *Kanzul Ummal*, and the following two would be sufficient for our purpose: "Verily a day would come over hell when it will be like a field of corn that has dried up after flourishing for a while" (vol. vii, page 245); "Verily a

day would come over hell when there shall not be a single human being in it" (vol. vii, page 245).

There is a saying of Omar on record (vide Tafsir Fathul Byan, the Fathuo Bari, Durr-i-Mansur and Hadil Arwah of Ibn-i-Qayyum) which runs thus: "Even if the dwellers in hell may be numberless as the sand of the desert, surely a day would come when they will be taken out of it." A saying of Ibn-i-Masood is reported in connection with commentary upon a verse of the Holy Quran, which has already been quoted, according to which "a time would come upon hell when there shall not be a single person in it and this will be after they have dwelt therein for *ahqib*" (years referring to the verse containing the italicized word as quoted already). There are many other sayings to the same effect, but I think that the quotations already given will suffice to show the reader that Islam rejects the doctrine of everlasting torments in hell.

Islamic Concept of Salvation

But even when all this has been said, there remains an important question which has no doubt troubled many a mind. Does not the Holy Quran like the scriptures of other religions promise salvation and paradise to those who believe in it, and does it not consign to hell all those who do not believe in it? In other words, does it not unduly narrow the sphere of salvation by limiting it at first to those who express a belief in it, and unduly widen it again by extending it to all believers whether they have actually done anything to deserve it or not? In order to answer these questions we would first explain the attitude of Islam to other religions and then show what is meant by salvation. These two considerations would show the reader the Quranic attitude towards the "unsaved."

Of all the religions of the world, Islam is pre-eminently the one religion which assumes a most tolerant attitude towards other religions and a most respectful one towards the founders of those religions and the great leaders of humanity. Its teaching on this point may be briefly summarized as follows.

The one and the chief object of the creation of man is that he should attain a perfect union with God, and to make him

attain this object Almighty God has been raising prophets in all countries and in all ages who pointed out the right way to their followers. But after a certain time the teachings of the prophets were neglected or perverted by their followers and other prophets were to again point out the right way. According to this teaching, whenever a prophet is raised by Almighty God, true salvation can only be attained by following him, because it is through the prophet that Almighty God is pleased to reveal Himself at that time. Islam does not, therefore, arbitrarily narrow the sphere of salvation by making it attainable by believers in a particular book, but it bases it on the sound principle that the way to salvation is pointed out by every prophet of God and that it is by following that way that salvation can be attained. The Holy Prophet Muhammad was raised at time when corruptions and errors had found their way into the systems founded by all the previous prophets, and hence it is through him only that salvation, which is another name for union with God, can be attained. Those who do not attain to this union in this world, which is a preparatory world for the next, must pass through another stage which is represented in Islam as the punishment of hell.

This is the explanation which the Holy Quran gives as to the necessity of hell in after-life and this is the reason why all those who do not follow the Holy Prophet of Islam are spoken of as having their abode there. As regards the second question, whether all those who have accepted Islam will be saved unconditionally, it must be emphatically stated that the Holy Quran does not teach any such doctrine. It says clearly that belief in God or the Holy Prophet or the Holy Quran would not avail any person unless he does the righteous deeds which the Quran states to be necessary for attainment to union with God. Right belief is, according to the Holy Quran, the seed which if properly nourished by righteous deeds will bring fruit, but faith alone is not sufficient to make a man attain to union with God. Such union, on the other hand, is considered a very hard task and it is expressly said that there are very few who attain to such union in this life.

(Review of Religions, 1908)

The Lost Tribes of Israel

M. M. Ahmad.

(This paper was presented at the International Conference on Deliverance of Jesus from the Cross held at Commonwealth Institute, London, on June 2-4 1978)

The three most important world religions -- Judaism, Christianity and Islam -- have a deep though conflicting interest and involvement in Jesus. Among them, the three religions claim adherents who account for a vast majority of the world population. The present conference is designed to focus world attention on a matter of great importance so that the controversy around the person of Jesus is resolved and all seekers after truth are enabled to shed their wrong beliefs. It certainly is an invitation to each one of us to reflect deeply on the matter, weigh objectively the evidence and historical proof now available, and acknowledge the truth even if it should be in conflict with our present beliefs.

The enigma surrounding the crucifixion of Jesus and his post-crucifixion life among the lost tribes of Israel was first untangled through Divine guidance by Hazrat Mirza Ghulam Ahmad, the Promised Messiah, in his book "Jesus in India" which was written as far back as 1899. The evidence on the subject, which has been put together from older books, has only confirmed the thesis which he had presented some 80 years back. The controversy still persists, the differences still exist, but the consensus in the direction pointed out by the Promised Messiah at the close of the last century, is unmistakable. We believe it is only a matter of time before the world will be compelled to acknowledge the truth which Divine guidance had revealed to him. This will have a profound impact on the adherents of all the three great world religions and will greatly help them to reach common ground from which should arise an era of tranquillity and peace after which humanity strives ceaselessly, but without success so far.

It is relevant to briefly summarize the beliefs about Jesus of the vast majority of adherents of the three religions.

The Jews totally reject Jesus, share no part of his mission and, indeed, believe that according to the Old Testament his death on the cross was an accursed death. (Deuteronomy 21:23).

The Christians, on the other hand, claim that Jesus died on the cross in atonement of the sins of humanity, was resurrected soon thereafter, and then ascended to Heaven.

The vast majority of orthodox Muslims believe that Jesus was never put upon the cross, ascended bodily to heaven, and will come down to earth again to smash the cross and what it stands for and to purify the faith of the believers.

In common with other Muslims, the Ahmadiyya Community believes that Jesus was a righteous prophet raised by God among the Israelites. The Ahmadiyya version of the crucifixion is that Jesus did not die on the cross. When he was taken down from the cross he was still alive but only in a state of swoon or unconsciousness. He was removed to the sepulcher by his close friends and followers. Healing ointments and herbs were administered to his wounds and he was restored to health. He then travelled to the East in search of the lost ten tribes of Israel in fulfillment of his Divine mission, lived to a ripe old age, died and was buried in Kashmir. References to his Second Advent are not to be interpreted as his return in his physical body but relate to the advent of one who would come in his power and spirit, with many similarities; he will restore and revive the beliefs and faith of the Muslims and others in the true teachings of Islam.

Before I revert to the proclaimed Divine mission of Jesus to the lost tribes of Israel, it will be helpful to show that he did not die on the cross. Since this is not the main subject of my address, and will no doubt be covered by other speakers, I will confine myself to brief references in support of Jesus' survival from the cross. This alone can form the basis of his subsequent travels in search of the lost tribes of Israel in the post-crucifixion period of his life.

The fact that Jesus did not die on the cross can be established on the basis of evidence drawn from the following sources:

- (a) The Scriptures and the Holy Quran;
- (b) Medical evidence;
- (c) Other historical proof.

Evidence in Scriptures and the Holy Quran

Let us first examine the evidence provided by the Scriptures and the Holy Quran.

1. First of all, the prophecy of Jesus himself as recorded in Matthew 12:39,40 and Luke 11:29,30. There shall be no sign given to it but the sign of Jonah, the prophet. For as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth. Now it is an admitted fact that Jonah entered alive into the whale's belly and also came out alive. Jesus tells us that he shall be in the heart of the earth in the same manner as Jonah entered alive into the whale's belly. In other words, he would enter alive into the heart of the earth and come out alive. No other interpretation can establish a similarity between the two. In citing his resemblance with the prophet Jonah, Jesus foretold his own end, indicating that he would not die on the cross but would, like Jonah, be only in a state of unconsciousness.

2. The old Testament says that "a person who dies on the cross is accursed of God". Such a death is inconceivable for a righteous prophet of God and the occurrence of such an event deserves to be rejected out of hand on that score alone.

3. After Jesus was taken down from the cross, his body was handed over to Joseph of Arimathaea - a respectable, noble man of the neighborhood commanding great influence with everyone, including the Romans. He was a secret disciple of Jesus. The handing over of the body of Jesus to him was part of the design of Pilate to save Jesus, since Pilate, both under the influence of his wife's dream and his own conviction, was

favorably disposed toward Jesus. Whatever hostile action he took against Jesus was only out of fear of the Jews. Joseph found that Jesus was, in fact, not dead but only unconscious, and removed him to a large new sepulcher in a garden close by.

4. The Gospels afford further proof that it was not in celestial body but in the same body of flesh and bone which had been nailed to the cross that Jesus appeared to his disciples after his supposed death. Thus we read that Jesus appeared to the eleven disciples as they sat at a meal (Mark 16:9,14). And when they saw him they supposed that they had seen a spirit. But he showed them his hands and feet and asked them to handle him saying, "A spirit hath not bones and flesh as ye see me have." Then he took from them a piece of broiled fish and honeycomb and ate it before them (Luke 22:39-43). It is evident that the acts which Jesus performed, like eating, drinking, sleeping, holding conversations and taking a long journey, were performed with a human body and not with a celestial body. This proves irrefutably that Jesus did not bodily rise to Heaven.

The Gospels said that Jesus remained on the cross for a very short time and, because of the sanctity of the Sabbath on the following day and the storm on that afternoon, his body was removed speedily from the cross. His wounds were treated with a special ointment and, on gaining strength, he escaped to Galilee.

Let us now see what evidence the Holy Quran provides on the subject. It is stated in the Holy Quran:

The Jews did not slay Jesus nor did they put an end to his life on the cross but simply were in doubt concerning his end. In other words, they imagined that Jesus had died on the cross which was, in fact, not true.

Another verse of the Holy Quran regarding Jesus runs thus:

He would be distinguished in this world and in the next and would be one of those who have near access to God. (ch.3:v.46)

In other words, it was proclaimed that Jesus would attain to dignity, honor and eminence in this world and in the next. Worldly honor and eminence certainly did not come to him in the land of his birth and fulfillment of this part of the prophecy took place only after he had journeyed to Kashmir where he achieved temporal dignity also among the lost tribes of Israel.

Again we find in the Holy Quran the words which show that, in answer to a question from God if he had taught the people to take him (i.e. Jesus) for God, Jesus would state:

...and I was a witness of their action so long as I lived among them but since Thou didst cause me to die, Thou hast watched over them. (ch.5:v.118)

These words tell us plainly that the Christians departed from Jesus' teachings after his death. In another verse, the Holy Quran hints at his journey to Kashmir. It says:

... and We gave Jesus and his mother refuge in a lofty place which was secure and watered with springs. (ch.23:v.51)

The word *awa* used in Arabic signifies the giving of refuge against danger. It will thus be seen that the thesis about Jesus having escaped from the cross, as stated in the Gospels, is also confirmed by the verses on this subject in the Holy Quran.

Evidence in Medical Research

Let us now see what medical research and evidence on this subject signifies.

We learn from the Gospels that Jesus remained nailed to the cross only about three hours and this was by no means sufficient to bring about his death. It was a Friday afternoon when he was put upon the cross. The following day was the

Sabbath and the Passover of the Jews who were strictly forbidden to leave anyone nailed to the cross on the sacred day. There was darkness over the whole land and the Jews, fearing lest they should sin against the Lord by performing on the Holy Day, hastened to take down the body of Jesus. Happily for Jesus, although the soldiers came and broke the legs and bones of the other two who had been put on the cross at the same time, they gave no such treatment to Jesus.

Further medical evidence is provided by the story of the piercing of the side of Jesus with a spear by one of the soldiers at the time of the removal of the body from the cross, when blood and water poured forth from the resultant wound. This flow of blood from the wound shows that Jesus had not died upon the cross, because blood could not have poured out from a dead body.

We also have evidence in hundreds of books on medicine which describe an ointment as *marham Isa* which means the "ointment of Jesus". "Materia Medica" in Greek stated that this ointment was first prepared for the injuries received by Jesus Christ. The reference to this ointment is found in over a thousand books of medicine including the famous book "Qanun by Bu Ali Sena" (Avicenna). The ointment is particularly suited to stop the flow of blood from external injuries.

Importance of The Turin Shroud

The recent discovery of the Turin Shroud, the history of which goes back to the ninth century in Jerusalem, has been another remarkable find.

Prof. Max Frie, a distinguished criminologist and director of the scientific laboratory of the Zurich police, has tested the Turin Shroud for the pollen adhering to it, and, after years of meticulous analysis, using the most advanced techniques, has been able to build up a detailed picture of the shroud's history and origins. In particular, he discovered on the shroud tiny grains of fossilized pollen that, after detailed tests, turned out to be from plants existing only in Palestine twenty centuries ago. This result of Max Frie's investigation into the shroud is contained in Mr. Faber-Kaiser's book "Jesus Died in Kashmir" published in 1976. The author is a scholar of com-

parative religion who has pieced together an impressive dossier which fills a number of biblical lacunae that have perplexed scholars for hundreds of years. Let me quote another passage from this author's book:

...After seven years of investigations concerning the shroud that covered (Christ's) body, many scientists have come to the conclusion that Jesus was buried alive. The experts affirm that the Holy Shroud preserved in Turin lay on a crucified body that suffered exactly the same passion as Jesus, but state that this person did not die on the cross, but was buried while still alive. The twenty-eight bloodstains on the shroud prove this. The investigators assure us that a corpse wrapped in a shroud could not bleed in that manner. Jesus was buried alive, unless a second Jesus existed, and he was made to suffer the same agony.

In the same book the author quotes from Kurt Berna's book in German "Jesus Did Not Die on the Cross". This author talks of the importance of the discovery of this shroud for both the Christians and the Jewish religions - and indeed for Islam also which he omitted to mention - and, in his letter to Pope John XXIII, he clearly mentioned that "...this discovery suggests that the present and past teachings of Christianity are incorrect". Kurt Berna also concludes that medical evidence shows that Jesus was not dead when he was wrapped on the shroud because had he been dead no fresh blood could have flowed from his injured body and left traces on the cloth.

It will thus be seen that the combined evidence from the Scriptures, the Holy Quran, important medical research and the recent stimulating research on the Turin Shroud clearly affirm that Jesus did not die on the cross. Now, if Jesus did not die on the cross and did not bodily ascend to Heaven, where did he go? We have shown that the story of his resurrection and bodily ascension is a myth. Incidentally, no one has cared to explain why there was an interval of three days between the removal of the body from the cross and Jesus' alleged resurrection and ascension to heaven. This interval of three days is, in fact, only consistent with his medical treatment and escape after gaining strength from his ordeal on the cross. This

introduces us to the story of his travels in search of the lost tribes of Israel.

Search for The Lost Tribes of Israel

We read in the Bible that Jesus Christ was sent only "to the lost sheep of the House of Israel" (Matthew 15:24) and that he had come ... "to seek and save that which was lost". (Luke: 19:10). Now if the Jews living in Palestine are to be regarded as lost, then the Israelites who had settled farther afield must certainly be so regarded, for they were lost physically as well as spiritually. Jesus further said that he had come to seek that which was lost and this can by no means apply to any but the Israelites who lived further away from Palestine. The Jews of Palestine were around him in large numbers and, therefore, it was not necessary for him to seek them.

It is a historical fact that the Israelites were divided into 12 tribes of which two were in the country where Jesus taught his Gospel and was put on the cross and the other 10 were scattered in other lands. The assigned Divine mission of Jesus would not have been complete, much less could it be described as successful, without his appearance among the remaining 10 tribes representing a vast majority of the Israelite people. The choice here is either to admit that Jesus failed to comply with his Divine mission - an obvious contradiction of terms in regard to any prophet - or that he did travel to that part of the world where the remaining 10 tribes, representing an overwhelming majority, had settled.

There is other evidence in the Gospels, of Jesus going to the East. The star which indicated his birth appeared in the East (Matthew: 2:2). Guided by this star certain wise men undertook a long journey and visited the place of his birth. This shows clearly that they had been waiting for his appearance. As the promise of the appearance of Messiah and the signs of his advent had been given to none but the Israelites, therefore, the men that came from the East on seeing the star must have been Israelites.

It is claimed that the people of Kashmir, Afghanistan, parts of India and the surrounding lands represent the lost

tribes of Israel. Let us examine whether this contention can be proved by historical and other forms of evidence.

Let me begin with a quotation from the second book of Esdras:

And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away prisoner out of their own land in the time of Hosea, the King, whom Shalmanesar, the King of Assyria, led away as captive, and he crossed them over the waters, as they came into another land. But they took this counsel among themselves that they would leave the multitude of the heathen and go forth into a farther country... that they might raise up their statues which they never kept in their own land. And they entered into the Euphrates by the narrow passage of the river, for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was great way to go, even for a year and a half; and the same region is called Asareth.

This shows that the ten tribes had not returned to their "own land" but had left their place of captivity for a place which to them looked even farther away from their own land, i.e. further towards the East, and to a place called Asareth.

The confirmation of what has been stated above is to be found in "Tabaqat-i-Nasiri" where it is stated:

...in the time of the Shansabi dynasty, a people called Bani Israel (Children of Israel) used to live in Asareth and were engaged in trade. Thomas Ledlie in his book, "More Ledlian", writing on the origin of Afghans, gives cogent reasons for connecting Asareth with Hazara District in the North West Frontier Province of Pakistan; and the territory of Kashmir adjoins that of Hazara. But the old boundary of Asareth in Swat was just on the opposite bank of the Indus river, and, higher up near Chilas, it ran into Kashmir territory.

St. Jerome, who wrote in the fifth century of the Christian era while discussing the Dispersion of Israel, stated ... "Until this day the ten tribes are subjects to Kings of the Persians nor has their captivity ever loosened".

Another eminent scholar, Dr. Alfred Edersheim, in his book entitled "The Life and Times of Jesus", the Messiah, says that vast numbers of Israelites, estimated at millions, inhabited the trans-Euphrates provinces - the great mass of the ten tribes was in the days of Christ, as in our own times, lost to the Hebrew nation.

We read in the Jewish Encyclopedia under the heading Tribes: "Abraham Farissol identifies the River Ganges with the River Gozan and assumes that the Bani-Israel of India are the descendants of the lost ten tribes".

Inhabitants of the Trans-European Provinces - AFGHANS

Let us look more closely at the history of the people of these regions.

The claim of Afghans to be Children of Israel is not merely founded on tradition. It is supported by ancient monuments, old inscriptions and historical works which are still to be found in manuscripts in their possession. In these books of history the genealogies of the Afghan tribes are given in great detail.

The most ancient manuscript available to us is "*rauzat uo Albab fi Tawarikh-ul-Akabar wal Ansab*" - The Garden of the Learned in the History of Great Men and Genealogies - by Abu Suleman Daud bin Abul Fazal Muhammad Albenaketi which was written in 717 A.H. and in which the author traces the ancestry of the Afghans to the Israelites.

Bukhtawar Khan in his most valuable universal history "*Mirat-ul-Alam*" - the Mirror of the World, gives a vivid account of the "Journeys of the Afghans from the Holy Land to Ghor, Ghazni, Kabul and other places in Afghanistan." Similarly Hafiz Rahmat bin Shah Alam in his "*Khulasat-ul-Ansab*" and Fareed-ud-Din Ahmad in "*Risala-i-Ansab-i-Afghana*"

give the history of the Afghans and deal with their genealogies. They both prove that the Afghans are the descendants of Israel through King Talut.

Sir Alexander Burnes in his book "Travels into Bokhara" which he published in 1835 states: "The Afghans called themselves Bani Israel, that is Children of Israel. The Afghans look like Jews and the younger brother remarries the widow of the elder." The Afghans entertain strong prejudices against the Jewish nation which would at least show that they have no desire to claim, without just cause, a descent from them. The same distinguished author, when he was sent as British Envoy to the Court of Kabul in 1837, questioned the King of the Afghans about the descent of his people and had no doubt of that.

Similarly, Dr. Joseph Wolff, in his book "Narrative of a Mission to Bokhara in the Years 1843-1845" was "wonderfully struck with the resemblance which the Yusuf Zayes and the Khaibaries, two of their Afghan tribes, bear to the Jews". The same is affirmed by J. B. Farser in his book "An Historical and Descriptive Account of Persia and Afghanistan" which he published in 1843, and I quote:

According to the Afghans' own tradition they believe themselves to be descendents from the Jews... They preserved the purity of their religion until they embraced Islam.

Again, we have the evidence of George Moore in his famous work "Lost Tribes" published in 1861. He cited numerous facts to prove that these tribes are traceable to the Afghans and the Kashmiris. After giving details of the character of the wandering Israelites, he said:

And we find that the very natural character of Israel reappears in all its life and reality in countries where people call themselves Bani Israel and universally claim to be the descendents of the Lost Tribes. The nomenclature of their tribes and districts, both in ancient geography, and at the present day, confirms this universal natural tradition. Lastly, we have the

route of the Israelites from Media to Afghanistan and India marked by a series of intermediate stations bearing the names of several of the tribes and clearly indicating the stages of their long and arduous journey. Moore then goes on to say:

Sir William Jones, Sir John Malcolm and the missionary Chamberlain, after full investigation, were of the opinion that the Ten Tribes migrated to India, Tibet and Kashmir through Afghanistan.

Moore has mentioned only three eminent writers on the subject. But reference can be made with advantage to General Sir George Macmunn, Col. G. B. Malleson, Col. Failson, George Bell, E. Balfour, Sir Henry Yule and Sir George Rose. They, one and all, independently came to the same conclusion.

Among more recent writers on the ancestry of Afghans, Dr. Alfred Edersheim states as follows:

Modern investigations have pointed to the Nestorians and latterly, with almost convincing evidence (so far as it is possible), to the Afghans as descendants from the lost tribes.

Similarly, Sir Thomas Holditsh, in his book, "The Gates of India" says:

But there is one important people (of whom there is much more to be said) who call themselves Bani Israel, who claim descent from Cush and Ham, who have adopted a strange mixture of Mosaic Law in Ordinances in their moral code, who (some sections at least) keep a feast which strongly accords with the Passover, who hate the Yahudi (Jew) with a traditional hatred, and for whom no one has yet been able to suggest any other origin than the one they claim, and claim with determined force, and these people are the over-

whelming inhabitants of Afghanistan and Kashmir.

Inhabitants of the Trans-Euphrates Provinces - KASHMIRIS

It will, therefore, be acknowledged that ethnical and historical evidence, both ancient and modern, establishes that Afghans are the descendants of the lost tribes of Israel. The same is true of the people of Kashmir, whose descent can be traced back to the tribes of Israel as has been mentioned in some of the quotations reproduced above. The Kashmiris also claim to be Bani Israel (that is, Children of Israel) and call themselves Kashar which is a Hebrew word meaning right. But let us probe further into this claim and examine what historical and other evidence is available to substantiate it.

The first three early historians of Kashmir, namely Mulla Nadiri (1378-1416) in his book "Tarikh Kashmir" (History of Kashmir), Mulla Ahmad in his book "Waqqya-i-Kashmir" (Events of Kashmir), and Abdul Qadar Bin Qazi-ul-Quzat Wasil Ali Khan in his book "Hashmat-i-Kashmir", have all categorically stated that the inhabitants of Kashmir were the descendants of Israel. The last mentioned author adding that they had come from the Holy Land.

Apart from these three Muslim historians of Kashmir, Hindu scholars like Pandit Narian Kaul in his book "Guldasta-i-Kashmir" and Pandit Ram Chand Kak in his work "Ancient Monument of Kashmir" describe Kashmiris as being of Jewish countenance and descent.

Pandit Jawaher Lal Nehru, ex-Prime Minister of India and an eminent scholar of history, in his book "Glimpses of World History" writes: "All over Central Asia, in Kashmir and Ladakh and Tibet and even farther North, there is still a strong belief that Jesus or Isa travelled about there."

Francis Bernier (a courtier at the Court of Emperor Aurang Zeb) states that the inhabitants of Kashmir struck him as resembling Jews, having the countenances and manners of the Israeli people.

S. Manoutchi, a physician in the service of Emperor Au-

rang Zeb, corroborates Francis Bernier and states: "although ... we find no remains in Kashmir of the Jewish religion, there are several vestiges of a race descended from the Israelites."

George Foster in his famous work "Letters on a Journey from Bengal to England", 1973, writes:

On first seeing the Kashmirians in their own country, I imagined from their garb, the cast of their countenances, which were long and of a grave aspect, and the forms of their beards, that I had come among a nation of Jews.

The Rev. Claudius Buchanan talks about the discovery of an ancient manuscript of Moses in Hebrew which was written on a roll of leather 48 feet in length and about which he was told that it was brought from Kashmir.

The Kashmiri pundits claim that they had come from Persia and beyond and that some of their people had settled on the Malabar Coast. Mr Henry Wilson in his book "Travels in Himalayan Provinces" writes: "... the physical and the ethnical character, which so sharply marks off the Kashmiris from all surrounding races, has always struck observing visitors to the valley and they have universally connected them with the Jews."

Major H. W. Bellew in his book "Kashmir in Kashgar" refers to the dress of Kashmiri men and women and their features and infers from these and other facts their descent from the Jews.

Similarly, Mr. Cowley Lambert in his book "A Trip to Kashmir and Laddakh" refers to the physical appearance of the Kashmiris and concludes that they have a most unmistakable Jewish cast of face.

Similarly, Mr. James Milne in his book "The Road to Kashmir" states that the three races (Afghans, Afridis and Kashmiris) have large aquiline features and skins which have been well described as subdued Jews.

More recently, Sir Francis Younghusband, who for many years was the British Representative in Kashmir, writes:

Here may be seen fine old patriarchal types, just as we picture to ourselves the Israelitish heroes of old. Some, indeed, say... that these Kashmiris are the lost tribes of Israel and certainly as I have already said, there are real biblical types to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish shepherd tending his flocks and herds may any day be seen.

We also find a Christian missionary who lived in Kashmir for many years (C. E. Tyndale Biscoe) who contends: ... "the Kashmiris belong to the lost tribes of Israel as many of them have such Jewish noses, also their love of money and of getting the better of their neighbors is a strong one."

Mr. John Noel in an article in Asia Magazine in 1930 under the title "The Heavenly High Snow Peaks of Kashmir" writes about Kashmiris as follows:

They seem more perfectly Jewish than the purest Jews you have ever seen; not because they wear a flowing cloak-like dress that conforms to your idea of biblical garment, but because their faces have the Jewish cast of features. The curious coincidence - or is it a coincidence? - is that there is a strong tradition in Kashmir or its connection with the Jews. A recent Indian writer, Mr. V. Rangacharya, in his "History of Pre-Moslem India" describes the inhabitants of Kashmir to the North West Frontier of Kashmir to be very Jewish.

Here then, we have an overwhelming accumulation of historical evidence emanating from a large number of independent and objective scholars, from different countries, belonging to different religions, all asserting the close connection of the Kashmiris to their Israeli descent. The evidence is visible in ethnic features, which no one can concoct or fabricate, in the dress which they wear, in names of persons which they carry, in names of places where they live - indeed, an all

permeating reflection of their origin and past. When this large volume of evidence is seen in the context of what the Holy Quran and the Scriptures contain on the subject; is left with the conclusion that the lost tribes of Israel did settle primarily in the area now known as Afghanistan and Kashmir and some parts of India, like Bombay and Malabar Coast.

Evidence of Writers and Historians on Migration of Tribes

We have the evidence of the Holy Quran and the Scriptures. We have also the evidence of eminent writers and historians, both ancient and modern, on the migration and the settlement of the lost tribes of Israel in new lands away from their original home. In search of facts and truth, however, let us see if there is other evidence available on this subject.

It is a well known historical fact that migrating people carry with them their customs, their traditions and, sometimes, even the names of places of their original homeland. The names get distorted, and customs undergo some changes in the new environment, or by passage of time, but nevertheless they retain sufficient traces of their origin. By itself this type of evidence may not be sufficient to categorically establish a particular proposition, but at the same time it cannot be disregarded as irrelevant or of no value. I reproduce below a few names of tribes and places in Kashmir, Afghanistan, in North-western parts of present Pakistan, in Gilgit, Laddakh; areas which bear strong resemblance to biblical names and betray their Israeli origin.

These names are either replicas of biblical names or bear close resemblance to them. The small deviations are both a product of time and change of language and some distortion. No one can travel even a short distance in these countries without coming across a member of a tribe or name of a place or a monument which historically takes him back to the biblical period.

Khawaja Nazir Ahmad in his book "Jesus In Heaven on Earth" has in fact listed some 405 such names in Afghanistan, Kashmir and parts of Pakistan and India which show strong

similarities and common origin with biblical names. Those interested can have recourse to this valuable piece of research.

The strong linguistic evidence is further fortified by and reflected in customs and habits which, despite the passage of centuries and change of religion, have persisted. Both Afghans and Kashmiris observe customs, practice habits and observe festivals which establish similarities with those of the Jews. A detailed collection of them is also available in the book to which I have just referred.

Again, the common heritage and ancestry is reflected in the structure of the Kashmiri boats and the heart-shaped oars commonly used to paddle the Major T. R. Swinburne in his book "A Holiday in the Happy Valley." This unusual evidence alone connects the Kashmiris with the lost tribes of Israel. Again, all three people name their sub-tribes after various animals and practice methods of irrigation of which the origin can be traced back to the Israelites and Egypt.

The evidence of common ancestry and heritage is also to be found embedded even deeper in traditions, folklore and fables which resound with stories of Jewish flavor and origin. There is a well in Afghanistan and also in Kashmir called Chahi Babal, that is Well of Babylon, associated with angels like Harut and Marut.

Archaeological discoveries also point in the same direction of common ancestry and the pottery found in Afghanistan and Kashmir bears close resemblance to that found in Babylon and associated with the Jews.

The old monuments in Kashmir tell the same story. The ancient temples in Kashmir have little in common with Buddhist or Brahmanical architecture and have more affinity with the Jewish synagogues and pediments of Syrian origin. G. T. Vrine in his book "Travels in Kashmir, Laddakh and Iskardoo" raised the question whether the Kashmiri temples had not been built by Jewish architects. Similarly, Dr. James Fergusson, an authority on Indian and Eastern architecture, notes as a point of interest that temples in Kashmir reproduce, in plan

at least, the Jewish temple more nearly than any other known building.

There is also the famous Takhte Sulaiman in Srinagar which is associated in Kashmiri tradition with the visit of King Solomon and is described as an exact replica of the throne of Absalom, the third son of David, in the Woods of Ephraim not far from Jerusalem.

The mass of evidence on the settlement of the lost tribes of Israel in Kashmir, Afghanistan and the surrounding lands is indeed formidable. It is to be found in religious books, in books of history and research by ancient and modern writers belonging to different countries and different faiths. The adherents of these faiths violently disagree on many fundamentals of life and faith but reveal a rare unanimity and consensus on the descent of the Afghans and the Kashmiris from the ancient Israeli stock.

The evidence is indeed all permeating. It is reflected in their distinctive features, in language, in names, in dress, in customs, in traditions, in folklore, in pottery, in architecture, in monuments - in fact in every conceivable aspect of human life and activity. It is difficult to reject or ignore this mass of evidence in the absence of strong reason and at least a semblance of evidence to the contrary.

The Travels of Jesus

The proclaimed mission of Jesus was to seek, preach to and save the lost tribes of Israel. Following his escape from the cross and sensing danger in staying at the place of his persecution, we find him travelling in disguise to Damascus through Judea, Samaria, Nazareth and to the Sea of Tiberius in search of the lost tribes. The place where Jesus first stayed for a time about two miles from Damascus is even to this day known as Maqam-i-Isa (which means the resting or halting place of Jesus). This place was originally called Rabwah.

Mir Muhammad Khawand Shah Ibn-i-Muhammad wrote in his famous book "Rauza-tus-Safa fi Sirat-ul-Ambia wal Muluk wal Khulafa" (The Gardens of Purity concerning the

biography of the Prophets and Kings and Caliphs) that the Jews turned Jesus out of the city and Jesus and Mary set out and went to Syria. From Syria Jesus travelled to Mosul and then to Aleppo.

It is stated during this journey Jesus travelled incognito under the name of Yuz Asaf, the word Yuz stands for Yusu (meaning Jesus) and Asaf in Hebrew means gatherer, namely, one who was to collect the lost sheep of Israel.

Next we hear of Jesus in Iran. It is said that Yuz Asaf came to this country from the West and preached there and many believed in him. The sayings of Yuz Asaf as recorded in Iranian traditions are similar to those of Jesus. (Agha Mustafai, Ahwali Ahalian-i-Para, 219).

We can then trace Jesus in Afghanistan: In Ghazni (Western Afghanistan) and in Jalalabad (in the extreme south-east of Afghanistan) there are two platforms which bear the name of Yuz Asaf, for he sat and preached there.

We then find a quotation from Acta Thomae which records the presence of Jesus and Thomas at Taxila, in present day Pakistan.

Jesus, his mother Mary, and Thomas proceeded towards Murree also in Pakistan. Mary died there and was buried at a hill top known as Pindi-Point. The town Murree was until 1875 called Mari and, was named after her. Her tomb adjoining the Defense Tower is even today called: *Mai Mari da Asthan* - the resting place of Mother Mary.

We can almost with certainty trace the entry of Jesus into Kashmir through a valley called Yusu Margh, which is named after him and where the race of Yadu (Jews) is still to be found. It lies on the bridle route followed by merchants coming, generally on foot, from Kaghan and Afghanistan. The Kaghan valley on one side touches Kashmir and on the other the Murree hills. Aish Muqam (about 47 miles from Srinagar) is not far from Yusu Margh. In fact it lies on the same rout. Aish or Ashush is a perversion of Issa (Jesus).

There is another significant fact which, more than anything else, proves that Jesus did come to Kashmir. I give below a few names known to Kashmir history and geography:

<i>Aish Muqam</i>	<i>Kal-Issa</i>	<i>Yusu Varman</i>
<i>Arya-Issa</i>	<i>Yusu-marg</i>	<i>Yusu-gam</i>
<i>Issa-Brari</i>	<i>Ram-Issa</i>	<i>Yusu-para</i>
<i>Issa-eil</i>	<i>Yusu</i>	<i>Yusu-hatpura</i>
<i>Issa Kush</i>	<i>Yusu-nag</i>	<i>Yusu-rajā</i>
<i>Issa Mati</i>	<i>Yusu-dha</i>	<i>Yusu-kun</i>
<i>J-yes-Issa</i>	<i>Yusus-mangala</i>	<i>Yusu-maidan</i>
<i>J-yes-Issa-vara</i>	<i>Yusu-dhara</i>	

The Tomb of Jesus in Kashmir

We have traced the life of Jesus from his escape on the cross to his travel and abode in the mountains of Afghanistan and the Vale of Kashmir in a successful search of the lost tribes of Israel and in fulfillment of his proclaimed Divine mission. Another decisive piece of evidence in support of this is provided by the discovery of his tomb in Mohalla Khaniyar in Srinagar. It is called Rauzabal and is described as the tomb of Yuz Asaf, the prophet, who is also styled as Shahzada Nabi (the Prince Prophet). This discovery and revelation was made by the Promised Messiah through Divine guidance and research. Here again we find strong evidence in support of proclamation. We find a description of the tomb in the book of the "British Resident in Kashmir" (Sir Francis Younghusband):

There resided in Kashmir some 1,900 years ago a saint of the name of Yuz Asaf, who preached in parables and used many of the same parables as Christ uses, as, for instance, the parable of the sower. His tomb is in Srinagar ... and the theory is that Yuz Asaf and Jesus are one and the same person. When the people are in appearance of such a decided Jewish cast, is it curious that such a theory should exist.

Captain C. N. Enrique in his book "The Realms of God" says:

During my stay in Srinagar I came upon a curious

tradition concerning some of the tombs in the city. There is one tomb said to be that of Christ.

Sheikh Al-Said-us-Sadiq, who lived in the third and fourth centuries of the Muslim era, and who wrote over 300 books, writes as follows:

Then Yus Asaf, after roaming about in many cities, reached that country which is called Kashmir. He travelled in it far and wide and stayed there and spent his (remaining) life there, until death overtook him, and he left the earthly body and was elevated towards the Light. But, before his death he sent for a disciple of his, Ba'bad (Thomas) by name, who used to serve him and was well-served in all matters. He (Yuz Asaf) expressed his late will to him and said: My time for departing from this world has come. Carry on your duties properly and turn not back from truth, and say your prayers regularly. He then directed Ba'bad (Thomas) to prepare a tomb over him (at the very place he died). He then stretched his legs towards the West and head towards the east and died. May God bless him.

Abdul Qadir bin Qaziul-Quzat Wasil Ali Khan writes in his book "Hashmat-i-Kashmir:" ... "the tomb is described by the people of the location to be that of a prophet of the people of the book which words are generally applied to Christians."

Mulla Nadiri, the first Muslim historian of Kashmir, writes about Takhte Sulaiman on the flank walls encasing the staircase. One of them says: "At this time Yuz Asaf proclaimed his prophethood, year fifty and four"; and another says: "He is Jesus", Prophet of the Children of Israel."

The Holy Prophet, may peace and blessings of Allah be upon him, declared nearly 1400 years ago, that Christianity would not decline nor would its progress be retarded until the Promised Messiah, at whose hands the cross was destined to be smashed, appeared in the world. This prophecy indicated that in the time of the Promised Messiah such discoveries would be made as would throw light on the Christian doctrine

of crucifixion and ascension which would be discarded in the face of overwhelming evidence from the Scriptures, medical research and other discoveries. This time has arrived. It is happening. Like the first night's moon all cannot see it, but for how long? The accumulated and entrenched prejudices and misconceptions nourished and held for nearly 2,000 years have begun to be dissipated. Indeed, truth is beginning to assert its slow but undeniable and inevitable claim to recognition. Look at the storm which greeted the Promised Messiah's writing on the subject some 80 years ago. Look how much of what he revealed then to a hostile world is quietly accepted today. The rest, too, is bound to be acknowledged as the knowledge spreads and barriers of prejudice and preconceived notions tumble down in the face of new discoveries and the truth. Then nations the world over will begin to acknowledge the truth and the ground will be cleared to lay the foundation of a new world order which will free humanity from its present costly conflicts and acrimonious dissensions which so hamper the attainment of the purpose of human creation.

Let me conclude my address with certain prophetic words from the Promised Messiah in his book "Tuzkira-tush-Sha-

Mirza Muzaffar Ahmad was born in 1913 at Qadian, Punjab, India and is the grandson of Hazrat Mirza Ghulam Ahmad, the Promised Messiah. He became a director of the International Bank for Reconstruction and Development (the World Bank) in 1972 and in 1974 Deputy Executive Secretary of the Joint Development Committee.

Mr. M. M. Ahmad took a B.A. at the Government College, Lahore, followed by a B.A.(Hons) at London University. He became a barrister of the Middle Temple.

He joined the Indian Civil Service and held a number of important positions in Government. In 1966 he was appointed Deputy Chairman (with ministerial rank) of the Government of Pakistan's Planning Commission. In 1971 he was appointed Financial Advisor (with Cabinet rank) to the President of Pakistan. At present he is the Amir of Ahmadiyya Movement in Islam, USA.

hadatain."

The third century from this day shall not pass until all those who look for the descent of Jesus from heaven, Christians or Muslims, will despair of it and will forsake the false beliefs now so fondly cherished by them. Then there will be one religion in the world and one leader. I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruit in due season and there is none who can uproot it.

CONDITIONS OF "BAI'AT" (INITIATION)

(as announced by Hazrat Mirza Ghulam Ahmad, the Promised Messiah, Mahdi;
the formal initiation into the Ahmadiyya Movement started on 23 March, 1889.)

A person who desires to make the covenant should make a solemn pledge:

First, that till death he shall abstain altogether from associating anything with Allah in his worship;

Second, that he shall keep away altogether from falsehood, adultery, gazing lustfully, cruelty, dishonesty, disorder, rebellion and every kind of evil; and shall not allow himself to be carried away by his passions, however strong they may be;

Thirdly, that he shall perform the five daily acts of worship, according to the Divine command and the directions of the Holy Prophet, and shall try to the best of his ability to offer the late night voluntary prayers to invoke the blessings of Allah upon the Holy Prophet, to ask forgiveness for his own sins and for supplicating Allah for His help; and that reminding himself of Allah's bounties, shall praise Him continuously;

Fourthly, that he shall in no way do harm to any of Allah's creatures in general and to Muslims in particular by giving way to his passions, neither with his hands, nor with his tongue, nor by any other means;

Fifthly, that in every state whether of joy or of sorrow, of prosperity or adversity, he shall prove himself faithful to Allah and shall be ready to endure every kind of insult and pain, and that in the hour of misfortune he shall not turn away from Allah but shall rather draw closer to Him;

Sixthly, that he shall not follow vulgar customs and shall guard against all evil inclinations, and shall submit himself completely to the authority of the Holy Quran and shall make the Word of Allah and the practice of the Holy Prophet the guiding principles of his life;

Seventhly, that he shall discard pride and haughtiness and shall pass his days in humility, lowliness, courtesy, and meekness;

Eightly, that he shall hold his religion and the dignity and welfare of Islam dearer than his life, wealth and children and everything else;

Ninthly, that he shall for the sake of Allah, have sympathy for Allah's creatures and shall, to the best of his ability, devote his natural talents towards the promotion of their welfare; and

Tenthly, that he shall establish a relationship of brotherhood with me on condition of obeying me in all good things and adhere to it till the day of his death and that this relationship shall be of such high order that the like of it shall not be found in any worldly relationship either of family or between master and servant.

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